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ABSTRACT

This volume of Aleut traditions contains seven stories written in the Aleut language with a page-by-page free English translation. This is the first of a series of booklets designed to bring back to the Aleut people some of the traditions collected in the years 1909-1910 by a Russian ethnologist. (NCR)

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UNANGAM UNGIIKANGIN

ALEUT TRADITIONS

collected in 1909-1910

by

Waldemar Jochelson

I

Traditions told

by

the Umnak chief

Ivan Suvorov

Written by

the Unalaska chief

Alexey M. Yachmeneff

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February, 1976

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ALEUT TRADITIONS

Retranscribed and edited

by Knut Bergsland

A publication of the
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Preface.

This is the first one of about a dozen booklets designed to bring back to the Aleut people some of the traditions collected in the year 1909 and the first half of 1910 by the late Russian ethnologist Waldemar Jochelson (1855-1940), then leader of the Ethnological Division of the Kamtchatka Expedition organized by the Russian Geographical Society with funds provided by the Moscow banker F. P. Ryabushinsky.

Jochelson's main teachers of the Aleut language were the chief of Unalaska, Alexey Mironovich Yachmeneff, and the assistant priest of the Orthodox Church in Unalaska, Leonty Ivanovich Sivtzev, who wrote down and translated into Russian for him the traditions and other narratives told by Aleuts of Unalaska and Umnak.

Five of these traditional stories Jochelson published in Russia in 1923: the first and only fascicle of his "Materials for the study of the Aleut language and folklore" (Materialy po izucheniyu aleutskogo yazyka i fol'klora).

In the 1930's, having emigrated to the United States, Jochelson had about two thirds of the texts rewritten and translated into English, with the help of Ethel G. Aginsky, who in 1933 also used them for her Master's thesis.

After Jochelson's death the material was deposited in the New York Public Library: altogether 81 texts (including 7 Attuan ones) with English translation, together with a grammatical sketch in English and an Aleut-Russian vocabulary, part of it also in English translation. The original texts with the Russian translation seem to

have disappeared (among them all the Atkan texts).

In the summers of 1949-1952 Gordon H. Marsh (now Priestmonk Innocent) worked on the extant material with the late Afenogin Ermeloff and other Aleuts of Umnak. In 1956 he also used it, together with his new material, for his Doctor's thesis.

In 1974, on the occasion of an Eastern Aleut Language Workshop organized on St. Paul by the Alaska Native Language Center, the Alaska State-Operated School System and the Aleut League, I had the privilege of going through some of the texts with Sergey Sovoroff of Umnak. His teaching, adding to the Aleut taught me by the people of Atka (in 1950, 1952, 1971 and 1973), has made possible the present task of editing the Eastern Aleut traditions.

This first booklet contains, in the original order, the traditions told in January and February 1910 by the chief of Umnak Ivan Suvorov and written down and translated into Russian for Jochelson by the Unalaska chief Alexey M. Yachmeneff. The two chiefs no doubt spoke slightly different dialects, but the difference being now impossible to determine in detail, the text to be established must be the one intended by Yachmeneff. In other words, the texts probably represent the dialect of Umnak with some Unalaskan elements mixed in.

The last one of these texts was published by Jochelson in 1923 (and examined with Sergey Sovoroff in 1974), whereas the other ones are known only from the later copies in the New York Public Library. In the latter there are a few obvious copy-

ing mistakes, but there is also some reason to suspect that, because of Jochelson's insufficient knowledge of Aleut syntax, some sentences may have been slightly distorted on the way from the story teller to the extant version.

The orthography adopted here is the one that was used also at the workshop in 1974: essentially a transliteration of the Aleut Cyrillics, like the Atkan orthography introduced in 1972 for the Bilingual Program of the school.

Otherwise the present edition is very conservative, with a minimum of corrections of Jochelson's material. Even though, for example, both chiefs may have said aqakuĝaan, the written aqakux̂-ngaan is kept as such. With a few exceptions my corrections concern only the distribution of short

and long vowels (the latter written double) and of velar and uvular consonants (g, x, and ĝ, x̂), the notation of which Jochelson seems to have added himself to Yachmeneff's text.

For the English translation, which is quite free, I have largely profited from Gordon Marsh's rephrasing of Jochelson's free translation. For corrections of the English style I am indebted to Michael E. Krauss. The shortcomings are mine.

Oslo, May 1976.

Knut Bergsland

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ALIĜYAAX

Aliĝyaax ayagaĝilix aalax laχtanaχ aχtakuχ. Malix ayagaam ilaasangin asχadgudaqalinaχ. Kayux tanadgusiim tayaĝungin asχadguχtalix inatxalinaχ nawa.

Kayux tanaam uglagaan tanadgusiχ nuχtalix amaligan ayagaχtaaĝiin igiim ukunaχ aχtakuχ. Malix amaan ayagaam ilan aqadaagiim tanaam adan uyalix nuqadaagiim anĝaĝim malganagan usungin asχasix, ayagaan kayux lakin agachiidangin aĝiisanaχ aχtakuχ.

Aqadaagiim maayuum usungin ama qichχiim usungin sulix aman ayagaχ ukuqaam adan uyaaĝan maayunaχ. Malix aman ayagaan ama lakin anaĝiliχ ngiin

ALIĜYAAX

Aliĝyaax had a wife and two sons. He began to kill his wife's relatives one by one. And he began to kill all the people of his village.

He also visited another village and found there someone to be a wife for him. Having stayed with that woman he returned to his own settlement and killed all the people that were there, leaving only his wife and two sons.

Then he took all his effects and edged-tools and prepared to go to the woman he had found. Leaving his own wife and his two sons with-

a̱iisalakan ilingiin txin ayx̂ahnax̂ ax̂takux̂. Malix aman ayagaan nulix asla alakuu ngaan agux̂talakan asix anga̱a̱iqalinax̂.

Malix aman itaangisix ayagax̂taqaa lakin asix asla qakuu alakan ala̱um achidan umyan lakin asix igiim anga̱a̱iyax̂taasanax̂ ax̂takux̂.

Kayux amakux lax sadaligan saquchaadam angunaadanginulux amna̱ungin ukux̂takux, asangin aqatalakan anamax ngaan ahmayaax̂taqalinax. Amaan anagan ikin tunuqakix: "Awayangin kamakun ilaasamdix amimdix latu̱imdix sagumdix ulu̱asin iistakin tulngidakin asx̂adaqangin" anagan ikin iisaqakix.

out anything he departed from them. He went to that woman of his and letting her suffer no want he began to live with her.

His first wife and her two sons, having nothing to eat, tried to make a livelihood off of seaweed from the seashore.

While out-of-doors the two boys saw a lot of small birds. Not knowing their names they began to ask their mother. The mother spoke to them: "Those are the ones which your relatives, your maternal uncles, your grandfathers and greatgrandfathers called rosy finches and killed by snaring", she said to them.

"Anang, aman i{x}tanaan liidax malgaguun kum as{x}asxalix txin asix kum qalgakun", lagan ngaan iisakuu. Ngaan iilaagiim kakikum, ulaam iluu{g}igan tulngidan ukulix, suqadaagiim laam ikin a{g}iku{x}. Amakux lagan suqadaamdix idusaqakix.

Malix amakux lax ulu{g}asin lalix amna{g}u{x} agulix angaliqadaamdix, anamax ilan ukaa{g}aasakux, amaan anagan igiim aasanataasakin iqikin ulungin unakin, lakin asix igiim an{g}a{g}iya{x}taasaqangin. Kayux amakun igluqangin laam ikin chu{x}taqa{x}siqangin a{x}taku{x}.

Amakux lax sinukux, isu{x} kasulix anamax ilan tanaa{g}aasakux. Amakux anaa amaan isu{g}im igluqaa iqisix uluu lakin

"Mother, if we had two like what you are talking about, we could kill some and eat together with you", one of the sons said to her. Then she looked up, saw some snares in the interior of her house, and took them and gave them to her sons. Her two sons took them and went out.

The two boys spent the day catching a lot of rosy finches and brought them in to their mother. She hurriedly skinned them, cooked the meat and fed on them together with her sons. Of the skins she made clothes for them.

Looking for driftings the two boys found a seal and brought it back to their mother. She removed the hide

asix qa{x}taqalina{x}.

Tataam amakux lax sinukux qawa{x} kasunax a{x}takux. Malix aman qawa{x} anadix asix igluqaa iqisix uluu qaqa{x}talix, kayux aman igluqaa qakasxan taxsaqaa amaan an{g}a{g}inam.

Amakux lakix sadangun angaliqadaamdix anamax ilan uka{g}alix, ngaan tunu{x}taqalinax: "Iqya{g}igungin kum ayuxtalix qalgada{x} ilgakun ngiin, iqya{g}ilakan gumakun", anamdix ngaan iisakux nawa.

Ngaan iilaagiim itxadaagiim ilan iqya{x}silgadaqan axtalix iqyam qagnagan ilangin taxsaqadaagiim, laam ikin iqya{x}sii{g}an maayuna{x} a{x}taku{x}. Malix laam atuugan ikin iqya{x}silix iqya{x}

and began to eat the meat together with her sons.

Next they found a sea lion. Together with their mother they skinned it and ate the meat, and the woman dried and stored away the hide.

Having spent the day outdoors the two sons came in to their mother and said: "If we had a bidarka, we could go out and look for food, but we do not have one", they said to their mother.

Then she went out to the place where bidarkas had been built, gathered pieces of bidarka frames and prepared to build a bidarka for her sons. She finished a bidarka for

inatikuŝ nawa.

Malix amakux lax, iqyakix inasxakux, ulam angaĝigiganulux nagan qaĝanaasalix, adadix kugan makin-ngiin asŝasaĝdix imdix achigaasadaqalinax aŝtakux. Angaliŝ ikuguun amaan ulam ilan unuuxsix, "Aliĝuyaagim lakix waya" iistalix, chadix chaayaŝtalix chadix ikin tugaasaĝumdix, qisimdix qalan qignaŝ anidaqalinax aŝtakux.

Kayux amaan anagan ikin igiqaŝsikan amnaĝuŝ ikin aguqakix. Malix angaliŝ aqaguun isuĝnaaŝsix, anamdix ngaan isuĝin taxsachŝiqalinax.

Malix amakux lax anadix ahmayaaŝtakux, anagan ikin tunuŝtaqaa, adaĝinax taĝa aman adaa itxaan tanam

both of her sons.

When their bidarka was finished, the two boys held a celebration in an uninhabited house and began to practice how they could kill their father. Every evening they sang in that house: "Here are Aliĝyaax's two sons", and clapping their hands like drums they began to kindle fire in their palms.

The mother also made a lot of spears for them. And every day they went hunting seals and began to have seals stored up by their mother.

Asked by the two boys, the mother told them that they had a father, but he had gone to another

adan uyanaŝ, angaĝimusukuŝ aqatanaanulux laam ikin iŝtakuŝ-ngaan, amakux lax anamdix ilaan txidix ayaqalinax, adadix nuŝtaakin anaadadix ayalikux, maguun saxtanalakan amaltaqadagumdix chiiluuŝtax iŝtakin, ayŝatachŝiqakix aŝtakux.

Malix txidix ayŝasix adamdix tanaiqusiqan adan uyalix nunax. Amaaĝakux, amaan adagan qaaŝtax uyachŝiqakix.

Adamdix ulaa nukux, aalax tayaĝux kalukam angunaa ilikiin aĝaasaqakix. Amaan kalukam ilaan qaqadaamdix, amaan ludaaĝiŝ lam sukan yuqaa.

Qaqadakux, amaan adagan qaĝanaasaŝ ikin agulgaaŝtax maayuusaqakix.

place, and she did not know whether he was alive, she said to them. Then the two boys asked their mother for permission to go and visit their father. Saying that they would have to return from there without delay, she let them take off.

They took off and came to the village of their father. When they arrived there, their father had them invited to eat.

When they came to their father's house, two men brought a big plate before them. When they had eaten from it, the older boy dumped it out.

After the meal their father prepared a celebration for them. At the

Malix qaĝanaasalix amaan ulam anĝaĝigan usungin aχaqadaangin, aχaakin maayunax.

Malix chaayax ikin aĝagalikux, chaayax sulakan unuukalinax: "Aliĝuyaagim lakix waya anĝaĝilinax" iistalix unuugikux, amaan adagan tutakix lakin aχtakux aχsaasaqaliqakix. Malix unuuxsix aχalix analuĝim chidaĝan aĝaamdix, adadix ukulix qisidix tugakux, amaan ulam nagan usuu txin qignalĝiingan, angayaxtalix itikux nawa. Malix amaan analuĝim ilaan linaχ amangun ingulix itxidaqalinax. Kayux aman adadix analuĝim ilaan liguun, asχaaχtxidix txidix aĝiisanaχ,

celebration, when all the people of the house had danced, the two boys prepared to dance.

A drum was given them but they did not take it and sang: "Here are Aliǧyaax's two sons, still alive." Hearing them their father understood that they were his two sons. Singing and dancing over next to the ladder, face to face they clapped their palms, and when the whole inside of the house had caught fire, they hurriedly went out. Whoever came out from the door-hole they would push back down in there. Also when their father came out from the door-

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tachim asx̂anadigulux ngaan iisalix ingulix itxidaqalikux nawa.

Malix amaan tanadgusim angâgigan usuu asx̂atxadaamdix anamax adan chiilulix nulix asix angâgiqalinax ax̂takux iganayii.

hole, they each time pushed him back, saying that he had left them to die, but that they were not yet dead.

After having killed all the people of that village, they returned to their mother and began to live together with her, so the story goes.

TANAX̂ CHUGINADAX̂ AYAGAX̂

Tanax̂ Chuginadax̂ ayagax̂ angîisanax̂ ax̂takux̂. Aman ayagax̂ Chuginadax̂ kangaan udan Unmax ukux̂talix kayux Samalgan qahngum anikaa liidakux̂ ukux̂taqalinax̂.

Angalix̂ ikuungan akaagan kimkalinax̂. Sakaagalix Tanax̂ Angunam kugan tayagum ayagagii tanadgusix̂takux̂ nunax̂ ax̂takux̂. Aman tayagum asxinux̂taqalikuu.

Aman adax̂tanaa isugin tugalix lanaa anagiin sixsix̂takum waagaangan, aman anagim angtaa taxsakux̂ aman asxinux̂tanaa. Amakux anax̂tanagan ugigiix̂ta ix̂tadagalikuu ugigii-

THE CHUGINADAK WOMAN

Mt. Cleveland[1)] breathed through a woman. That woman looked at Umnak from the top of Mt. Cleveland and saw Samalga Island appearing like floating kelp.

In the evening she began to descend. Coming down, she came to a married man who lived in a settlement on Chuginadak Island. That man took her as a daughter.

Her foster-father, who clubbed seals, once came back with a broken club, and the foster-daughter stored away the half of that club. Her foster-parents told her to marry

tuqalinaĝulux.

Kayux adaχtanaa ayuxtalix angalikum qawam an'gingin waaĝaasanaχ. Amakun qawam an'gigan ilingiin an'gim aduu anuxtaasanaan suqadaagiim aĝutalix qakatikuχ nawa. Qakatxadaagiim taxsaqaa. Ayagaĝaaĝan ayalgakum, qakangun tayaĝum qusam-chiguyaakaa kalulix asχahdanaa agacha ugiχtaduukanaan iχtanaχ.

Malix adaχtanaam an'gagan angtangin taxsaqatxin kayux suĝasiim usungin aygagasiim ilan qungatxadaagiim txin quyunaχ.

Adaχtanaa kayux anaχtanaa txidix saĝaniinkin, amgaan ulaam ilaan isix txin aygaxnaχ. Aygaxsix amaxsix ka-

but she did not want to.

Her foster-father, having been out a whole day, also brought back some sea lion guts. The one of them she thought was the longest one she hid away and dried. Then she put it away. Being asked to marry, she said that she would only marry a man in the East who used to shoot rosy finches.

Half of her foster-father's thongs, which she had put away, and all her belongings she packed into her bag and went to bed.

When her foster-father and foster-mother had fallen asleep, at night she left the house and walked

yux angalilix yaa̱im Imga̱sxim kadaa nulix txin sa̱ganina̱.

Angali̱ aqaku̱-ngaan slachxisa̱ malga̱taku̱ uku̱talix, aman qawam an'gii taxsaqaan maayuum ilingiin suqadaagiim ngaan tunu̱taqalina̱: "Wan an'gi̱! kuun nung axcẖilix agaadan ting a̱acẖii̱txin" iisakan anuusaqaa.

Anuusakuu akalu̱im chiiḏiidan qiiga̱taa txin isangan, kuu axtalix Samaḻan akuu̱aasaqaa a̱taku̱. Samaḻan nuugiim aman ilaan aqanaam adaa uku̱takum, tana̱ uku̱taagiimulux, aman an'gi̱ tataam chiikisix taxsaku̱.

Ingaagan tataam Idan adan txin

off. Walking a night and a day she came to Imgaʔsxiʔ Point[2] and went to sleep.

The next day, seeing that the weather was fine, she took out from among her things the sea lion gut and talked to it: "Gut! let me pass on you to the other side", she said and threw it out.

When she threw it, it became a path with horsetail grass, and passing over it she came up on Samalga. Then she looked back in the direction she had come from, but did not see land, and she wound up the gut and put it away.

Next she walked toward Idan.

aygaxnaĝ. Malix qaxchikaayuĝ aqakuĝ-ngaan Idan nukum, aalax ayagax nunaĝ. Amakux ayagax qachĝiqadaamdix asix txidix quyuqakix, kayux aman ayagaĝ sagalagaagan anuxtaqalinaĝ. Malix amakux ayagax txidix saganikux tutaagiim, aman aygaxsiin agulix txin aygaxtikuĝ. Aygaxsix amaxsix Chalukam anii nukuĝ-ngaan, angaliĝ aqaqaa aĝtakuĝ. Malix txin atxitalakan aygaxsix qigaanulix Uyuĝ axsix, Itagusiĝ axsix, Unmagim Alaa nulix iingun saganaĝ.

Ingaligan sagaqadaagiim angaliĝ aqaagusaangan tataam qigangudagan alagum achidaa axtalix txin aygaxnaĝ. Aygaxsix Atĝudigan nuugiim, aman an-

Village.[3] When darkness came she reached Idan Village, where she came upon two women. Having fed her, they went to bed with her, but she did not want to sleep. When she heard that the two women had fallen asleep she walked off with her pack on her back. Walking the whole night she reached Nikolski lake at daybreak. Without stopping she walked toward the northeast, passed Uyux[4] and Itaĝusix Village, and reached Mid-Umnak Village, where she slept.

After sleeping, just at daybreak she walked off again, heading northeast along the seashore. Having reached Atxudigan,[5] she took out

giˆ maayuum ilingiin suqadaagiim ngaan tunuˆtaqaliiĝutanaˆ: "Wan an'giˆ, kuun nung axchˆilix agaadan ting aĝachˆida" iisakan anuusakuu, akaluĝim chiidĝiidan qiigaˆtaa txin isangan, kuu axtalix txin aygaxnaˆ.

Tanam Angtaa akuuĝaasaagiim aman an'giˆ taxsaqadaagiim maayuum ilingin aˆsix aĝulix, Nawan Alaxsxam nuuĝii agiiĝan txin aygaxnaˆ. Malix aygaxsix qagaanulix Kitxaluĝim kadaa nunaˆ. Ingaligan saĝaqadaagiim angaliˆ a-qaangan aman an'giˆ maayuum ilingiin iguqadaagiim, ngaan tunulakan Unalĝan adan anuusakuˆ nawa. Anuusakuu akaluˆ txin isangan, kuu axtalix Unalĝan nunaˆ.

the gut from among her things and said to it again: "Gut, let me pass on you to the other side." Then it became a path with horsetail grass, and she walked over it.

Having reached land at Land's End,[6] she gathered in the gut, put it back among her things, took her pack on her back and proceded along the south coast of Unalaska Island. Walking eastward she reached Kitxalux Point.[7] Having slept there, at daybreak she took out the gut from among her things and without talking to it threw it toward Unalga Island. It became a path and she passed over it to Unalga Island.

Aqadaagiim aman an'giˆ taxsakum, atxaˆayagalilix atxaˆlakaˆ ukuˆtalix taxsakuˆ nawa. Kayux Akutanam akayuu nuugiim aman an'giˆ suqadaagiim ngaan tunuˆtalix anuusaaˆutanaˆ. Malix aman an'giˆ akayuˆ agaaˆalakaˆ ukunaˆ. Aˆtagalikum matadanatxin masangan kuu agiiˆan txin aygaxnaˆ. Aygaxsix agaanulix Ikaaˆinaˆ nuuˆan amaatxaqadakum aalax sakitax igaˆtalix aqakux ukuˆtaqalinaˆ.

Malix amakux sakitax nukix kixsxix igaasakix iglim nagan qanguusaqakix. Angaliˆ ikukuˆ-ngaan amakux sakitax quchximdix aˆsxix, igasimdix agitaasakix ngaan qiigaasakix kayux igasimdix agitaasakix ngaan qalugasakix,

After that she gathered the gut. She tried to put it in order but saw that it was not right. Having reached Akutan Strait she took the gut and talking to it threw it again. She saw that it did not reach across the strait, but when it became as it had been before, she started to walk along it. When she was not far from reaching over to Ikaaginax[8] she saw two murres coming flying.

Reaching her, the murres picked her up in their beaks and flew with her into a sea cave. In the evening they put her to bed between them, each with one wing as a matress and

asix txidix quyunax. Malix sam ilgii asˀaasalix amagnaˀ.

Angaliˀ aqakuˀ-ngaan amaan iglim nagaan sadaadaa ukuˀtakum slachxisaˀ ukuˀtaagiim, amakux sakitam ikin tunuˀtaqalinaˀ. Wan iganam kangaa igiim nuˀtaasalix Akutanam udagan alagan anginangin igiim ukuˀtachˀiiˀtax ikin iˀtanaˀ.

Amakux sakitax kixsxix igaasakix amaan iganam kangan tagaasaqakix. Ingaligan ignilgakum waan Akutanam udagan alangin angilix qaganaasaˀ aguˀtaˀtakun ukuˀtalix iingun unguchiqalinaˀ aˀtakuˀ.

Iingun unguchilix angalilix angaliˀ ikukuˀ-ngaan amakux sakitax

the other as a blanket for her.All night she suffered from the smell of bird.

At daybreak, she looked out from the cave and seeing that the weather was fine she asked the murres to take her to the top of the cliff and let her see the breathing whales in Akutan Bay.

The murres flew with her in their beaks and let her down at the top of the cliff. Then she began to sit there watching how the whales of Akutan enjoyed breathing.

She sat there the whole day and when in the evening the murres came to her she did not go with

nuxtakuu adakin uyalakan iingun unguchiqalinax. Qaxchikaayux aqakux-ngaan tanadgusim ulangin qignagi-qaliingin, tanadgusim adan kimkali-nax. Tanadgusix nukum Akutanam tukuu qaganaasax agutakux analugim ilaan ukutaqalinax.

Axanan ilingin aman tayagux qulaanaan aqanaan ukutalix, sadal-taakax anuxtaasaqalinax. Sadaltanax aguun txin agutalix, qanguguun ta-taam analux nudaqalinax.

Aman tayagux, Akutanam tukugan laa, itxaliingan angamadan aganax. Sadaagalix txin aygaxsangan sulix asix awaagaqadaagiim, qulaan aqa-qaliqaan ngaan iistakan

them but continued to sit. When darkness came and the houses of the village began to have fires, she descended toward the village. Then she saw through the door-hole that the chief of Akutan was having a celebration.

Seeing among the dancers the man she had come for, she thought that he might come out. When somebody came out she hid herself until he went back in, and then she went back to the door-hole.

When that man, the son of the chief of Akutan, began to go out, she stepped aside. When he came out and walked off, she seized him and

asix usaliiĝlikuun asχahnaaĝ-
lakaĝiin, asχasix igiim amanii-
sakuχ nawa.

Asχaangan ilaan amakux sa-
kitam adakin uyalix ilaan kimsa-
ĝanaam ilan txin unguhnaχ. Anga-
liχ aqakuχ-ngaan amakux sakitam
nukix kixsxix igaasakix iglimdix
nagan qanguusaaĝutaqaa aχtakuχ.

Malix aman Akutanam tukuu
laan ikisix ilgachχikum, asχaχtaa
sadangun ukulgalix ngaan asχadu-
lanaχ ilgaaĝlikan tanadgusim
anĝaĝingin uyachχinaχ. Malix laan
asχahnaχ ahmayaaχtagalilix aχsaa-
salakan, tanaam kugan uyqiĝaadam
malganangin uyachχiqadaagiim ,

they fell down. Telling him why she had come, she rolled down with him until she noticed with horror that she had unintentionally killed him.

When he died, she went back from him to the murres and sat down on the cliff she had descended from. At daybreak the murres took her in their beaks and flew back with her into their cave.

Missing his son the chief of Akutan had him searched for. When he was found dead outside, the chief sent for the people of his village to find out how his son had been killed. In spite of the inquiry he did not find out who had killed his

qachˆilix aqadaagiim angaliˆ ikuungan aalax uyqiĝaadax laan asˆahnaˆ sngaxtalix aˆsaasaaˆtax iˆtalix ulaadam adan quyuchˆinaˆ. Kayux aalax uyqiĝaadax amakux sngagnam iˆtanangin tutaaˆtax kayux saĝalagaaˆtax iˆtalix amaan ulaadam adan aĝachˆinaˆ. Amakux uyqiĝaadam saĝanagan agitaasaa sngaxsix tunuˆtakuˆ tutaqalinax amakux saĝanagulux. Uniiĝun kungiin anĝaĝinam ugiˆtakaaĝan adan waaĝaqadaagiim asˆatakuu, aman sngagnaˆ iistakuˆ tutaqalinax amakux saĝanagulux.

Malix Akutanam tukuu laan asˆahnaˆ aˆsaasalix angaliˆ aqaangan alitxuun atxaˆtxalinaˆ. Kayux

son and sent for the old women in his land. Having fed them, in the evening he told two of them to go to bed in a small hut and find out in dream who had killed his son. Two other ones he had enter the hut to listen to what the sleeping ones were saying and to keep awake. The two who kept awake heard one of the two sleeping ones saying in dream that a woman from the Islands of Four Mountains had come to him to marry him and then had killed him.

So the chief of Akutan found out who had killed his son and the next day began to prepare his army.

aman ayagaˆ iglim ilan anaa alitxuˆ adaam aqaaĝan maayunaa aqatalix, amakun an'gam angtangin taxsaqatxin maayuum ilingiin suqadaagiim amaan iglim achan tugidgunaˆ.

Malix aman Akutanam tukuu qugaangusitxin, aglun qawan chalan qignaˆ tayaĝuum-ngiin suchˆilix amaan iglim adan ayˆatachˆinaˆ. Malix aman igliˆ nulix, amakun aglun iliŋiin ataqan agluˆ igliˆ nulix nagan igitxuun, asˆaˆtalix alaĝum ilan sakaaĝadaqalinaˆ. Aman ayagaˆ amakun aglun inaangin aman anagim angtaa maayuum ilingiin suqadaagiim amaan iglim achan iluuĝigan aĝnaˆ.

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The woman in the cave, learning that an army was ready to come against her, took out from among her things the half thongs she had put away and stretched them across the entrance of the cave.

The chief of Akutan sent his men out to the cave with his magic spirits: killer-whales, sea lions, clams and fire. Reaching the cave, every killer-whale that leapt into the cave at once fell dead into the sea. When there were no more killer-whales, the woman took the half club from among her things and put it inside the entrance of the cave.

Qawaŝ iglix nulix nagan igitxuun, aman anagim angtaa qawaŝ tugalix utmaan isidakuŝ ukuŝtaqalinaŝ aman ayagaŝ.

Amakun qawan inaangin, aman qignaŝ amaan iglim nagan qanguchŝisxaqaŝ. Malix amaan iglim nagan qichiqaliingan amakux sakitax agilĝimdix ilikiin amaan ayagam kugan taangaŝ ichaxchŝiqalinax.

Malix amakun Akutanam tukugan qugaangusingin inasagiim, amaan iglim nagaan amakun tayaĝum-ngiin tunuŝtaqalinaŝ aman ayagaŝ: "Ting asŝahduukalakaŝtxichi, inimaan ting asŝayakuŝtxichi."

Malix amakun iqyan tanamchi adan

Whenever a sea lion leapt into the cave, the woman saw that the half club struck it and cut it in the middle.

When there were no more sea lions, the fire was let into the cave. When it began to whirl around inside the cave, the two murres let water drip from their mouths on the woman.

Having annihilated the magic spirits of the chief of Akutan, from inside the cave the woman said to the men: "You will never kill me, in vain you are trying to kill me."

The bidarka men returned to

chiilulix tanadin nukun, Akutanam tukugan ahmatxangin: "Aman ayagaŝ asŝasitxichi ii?" "Asŝasxalakaŝ" ngaan iisaqangin, "ayagaŝ aŝtagalikum asŝasxaduukanaanulux iistalix, kamakun qugaangusimin usungin ilan inasxakun!" ngaan iisaqangin.

Malix aman Akutanam tukuu tangâaŝ qugaangusaqaan aman ayagaŝ igiim aqaasaaŝta, "Anagin maasaduukalakaging taga quliin-ngiin lang asŝahnaa ilaan aŝsaasakaangan anuxtakung ngaan iisada" iistakan amaanuchŝiqaa.

Aman tangâaŝ igliŝ nulix iganam ilaan kimsmiliigîlikum qagalgingin inalix alagum ilan isix asŝanaŝ aŝtakuŝ.

their village, and the chief of Akutan asked them: "Did you kill that woman ?" "She is not killed," they said to him, "she said that even though a woman she would never be killed, and all your magic spirits were annihilated there!"

Then the chief of Akutan sent away a bear he had as a magic spirit to bring her to him: "Tell her that I shall do nothing to her, but that I want to learn from her why she killed my son."

Reaching the cave, the bear descended from the cliff until his claws gave out and he fell into the sea and died.

Akutanam tukuu tangaagiin achigiiglilix alixgix qugaanusaqaan amaanuchxinaxx. Aman alixgix iglix nulix adan kimikum, qagalgingin inalix kayux aygagduukaqadalix akaagan isix asxanaxx.

Akutanam tukuu alixgix achigiiglilix aykaagux qugaangusixtanaan aman ayagax uyaaxta amaanuchxinaxx.

Malix aman aykaagux iglix nulix ilan qangukum, aman ayagax ukuugiim, Akutanam tukugan ixtakan ngaan iistanaxx. Malix aman ayagax maayutxin taxsaqadaagiim sulix aman aykaagux asix ihnaxx. Sadaagaangan amaan aykaagum agux̂takan angaasakan akaagaasaagiim, asix tanadgusim adan

Waiting in vain for his bear, the chief of Akutan sent away a wolf he had as a magic spirit. The wolf descended toward the cave, but his claws gave out and he could no more walk, fell down and died.

Waiting in vain for the wolf, the chief of Akutan sent away a fox he had as a magic spirit to fetch her.

The fox went to the cave, entered, and seeing the woman said that the chief of Akutan invited her. The woman gathered her things, took them and went out with the fox. When she got outside, the fox taking her on his back climbed with her to the top, and then he

txin aygaxnax̂.

Angalix̂ inakux̂-ngaan tanaaĝakux̂. Akutanam tukugan ax̂saasakan uyachx̂iqaa. Malix aman ayagax̂ uyalgaagiim amaanulix amaaĝakum, aman tayaĝux̂ asx̂atxaan anĝaĝinax̂ liidalix ulam qalan unguchix̂takux̂ ukux̂talix amaaĝanax̂. Amaaĝakux̂ tukum qachx̂isxaax̂ta maayuusaqaa. Qaqadakux̂ Akutanam tukugan ahmayaax̂taqaliqaa. "Alqulix lang asx̂ahnax̂txin, qulingiin asx̂atxaan nung ida" ngaan iisaqaa. Ngaan iilaagiim, "Ugix̂takaangan amaatxaan aqalix nukung maasakan qulingiin adan aqananing ngaan ix̂talikung, asx̂ahnaaĝlakaĝing asx̂asxan nung amaniisaqang" iisakux̂.

walked with her to the village.

She arrived in the evening. Learning it the chief of Akutan sent for her. Being invited, the woman went there and saw that the man she had killed was sitting as if alive in the back of the house, and went over there. Then the chief ordered a meal for her. When she had eaten, he began to question her: "Why did you kill my son, tell me why." "From far I came to marry him and told him why I came, until I noticed with horror that I had unintentionally killed him", she said.

Kayux tunuxtaliiĝan maayukuĝ Akutanam tukugan asxatikuu nawa. Asxatxadaagiim aman laan asix angamisxan, sakix ikin qalugasaqadaagiim, ulaam anĝaĝigan usungin itachxikuĝ. Aqadaagiim ixtan uxilix ulaan qaxchikaayutxadaagiim, inaqaadaam qaĝanaasaqalinaĝ. Malix unuuxsix kayux chaayakin tugaqadaguum amaan laam kitaa uĝnaasaa aqakuĝ tuglaĝtaqadaagiim chaayakin tugalix unuuxsmiliiĝlikuĝ-ngaan, amaan laa kayux aman ayagaĝ anĝaĝikix aqanax aĝtakux.

Malix angaliĝ aqaangan aman laan ayagalĝilix isxaam ilan

She was ready to say more but the chief of Akutan killed her. Then he laid her on the side together with his son, covered them with their parkas, and sent out all the people of his house. Then he blew out the lamps and put his house in darkness and began to have a celebration all by himself. Singing and beating his drum he began to palpate his son's leg. Feeling that his son's leg was becoming warm he beat his drum and sang until his son and the woman became alive.

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tukuχsilix txin ingamahnaχ
aχtakuχ.

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1) Tanaχ Chuginadaχ seems to be used here both for the western part of Chuginadak Island and for Mt. Cleveland, Chuginadaχ. Tanaχ Angunaχ below is the Aleut name of the island.
2) The eastern tip of Chuginadak.
3) On the southwestern tip of Umnak.
4) Sevidov Village, in 1910 uninhabited like the following ones.

In the morning he had his son marry her and made him chief in his stead from then on.

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5) A bay from where people crossed over to Unalaska Island.
6) A former village on the southern tip of Unalaska Island.
7) The eastern extremity of Unalaska Island.
8) A bay on Akutan Island.

IGULASIX̂

Igulasix̂ chikiidaan asix tanaam kugan anĝaĝinax̂. Atuukix isuĝnaaqumdix Igulasix̂ anaĝix̂ asx̂alakan ax̂tagalikux̂ chikiidagan agiitakan asix anĝaĝiqaliqaa ax̂takux̂.

Chikiidagan asix isuĝnaaĝikaaĝan ix̂takan asix ayukaa. Malix aman isuĝim gisxii nuqalikux, iqyamixtix̂ adaam aqax̂takux̂ ukuugiim, aman chikiidaan aĝiisalix sakangudaĝan txin iqyaĝihnax̂ amaan Igulasix̂ chikiidaa. Amaan iqyamixtim agalaan sakaanukan sakaatxan aĝakun, aman iqyax̂ nulakan ilaan chiilunan. Amakun iqyan ukux̂taqadaagiim chiilulix tanaan nukum,

IGULASIX

Igulasix lived in his village with his brother-in-law. When they were hunting seal, Igulasix never killed anything, but his brother-in-law lived as a partner with him.

Saying that he would hunt seal with him the brother-in-law went out with him. When they reached the seal rookery, Igulasix's brother-in-law saw a bunch of bidarkas approaching him and paddled out to sea, leaving his brother-in-law. The bidarkas went far out after him but did not reach him and returned. When he did not see them anymore he returned to

chikiidaan unugulux tanaan nulaaĝanaχ aχtakuχ ukuχtalix tignaχ.

Ingan qilaχ tataam isuĝnaaĝiikin ayuxsix, isuĝim angaχtangin nulix isuĝin lalix chikiidaam iqyaa kayux inaqaam iqyaan chχahnaχ amaan Igulasiχ chikiidaa. Malix tanamdix adan uyalix nunax.

Angaliχ aqaangan iqyaam igluqaa iqitxadaagiim iqyaχsiqalinaχ amaan Igulasiχ chikiidaa. Iqyaχsilix amakun isuĝin laqatxin qaχtalix iqyaχsiliiĝlikum qaqaĝiqadanaχ aχtakuχ. Aman Igulasiχ anaĝin madalakaĝim isuĝnaaĝiiĝan iχtalix ayugnaχ.

Ayuxsix isuĝim gisxii nukuχ, amakun asχahdan suqaa aχtakuχ. Sulgalix

his village. As he saw that his brother-in-law had long ago arrived, he landed.

The next morning they went out hunting seal again. Reaching the rookery Igulasiχ's brother-in-law killed enough seals to fill both his brother-in-law's and his own bidarka, and they returned to their village.

The next day Igulasiχ's brother-in-law removed the covering from his bidarka and began to make a new one. During his work he ate the seals he had killed, until he had no more food. Igulasiχ, who did nothing, said that he would hunt seal and went out.

When he came out to the rookery,

amaan asxahdam tanadgusii nuulakux̂, amaan tukum ngaan isug̊naax̂sxaax̂ta iistakan tayag̊utxin ayuchx̂inax̂. Tayag̊utxin ayugiingin ahmayaax̂taqaliqaa. "Aman tayag̊um mayqugan txin agiitadanaa ilaasaan ii?" ngaan iisaqaa amaan tukum. Ngaan iilaagiim, "Aang, chikiidang" iisanax̂ Igulasix̂. Tanaan nuuguum waadan isug̊in amnag̊ulix iistakan waadaa isug̊naag̊iix̂ta iistaaqaa ngaan iistaqaa amaan tukum. Malix amakun isug̊naag̊nan isug̊in waag̊aasalix iqyaa chx̂asxalix tanagan adan uyachx̂isxaqax̂ aman Igulasix̂.

Tanaan nuqaliingan amaan chikiidagan igiim ugutaasakan inaqaam iqyaa igulakan aqadaagiim, isug̊im ulungin

those outlaws seized him. When he had been taken to the outlaw village, the chief sent out his men to hunt seal for Igulasiχ. When his men had gone out, the chief asked him: "That vig- ous man who is with you, is he your relative?" "Yes, my brother-in-law", Igulasiχ said. The chief said to him that when he came back to his village he should tell his brother-in-law that the seals are plentiful around there, and that he should hunt there. With his bidarka full of the seals which the seal hunters had brought, Igulasiχ was sent back to his village.

When he came back, his brother-in-law was happy and himself unloaded

aglalix inatxadaagiim unachxiqadaagiim asix qaqaliqaa. Qaqaliigiim chikiidaam ngaan tununax aman Igulasix. "Isugin amnagukun, qilagan isugnaaqumin kum igamanakuxtxin", chikiidaam-ngaan iisanax. Iisakux chikiidagan iqyaam igluqaa tachim qakalakan ngaan iisaqaa. Ngaan iilakum iqyam igluqagan qakaayulux ayuxtaalaguum tungaga aqadax iisanax aman Igulasix.

Angalix inakugaan txin quyuugiim chikiidaan ahmayaaxtaqalinax aman Igulasix chikiidaa. "Isugim amnagungin ukuxtanaxtxin ii?", chikiidaam-ngaan iisanax. "Aang, isugim amnaguu mayaaxtalix lalaaganaqing", chikiidaam-ngaan iisanax Igulasix.

his bidarka. Having carried the seal meat up and had it cooked, he began to eat together with him. Having started to eat, Igulasiχ said to his brother-in-law: "The seals are plentiful, if you go out hunting tomorrow you would do well." The brother-in-law said that the covering of his bidarka was not yet dry. Igulasiχ replied that if one goes out with the bidarka covering wet, it becomes strong.

Having gone to bed in the evening, the brother-in-law began to question Igulasiχ: "Did you see many seals?" "Yes, I hunted many seals", Igulasiχ said to his brother-in-law.

Angaliˆ aqakuˆ-ngaan isuĝnaaĝiikin ayugnax. Malix aman isuĝim gisxii nulix tikadaamdix, igiqaam usungin sulix txin aygaxnaˆ aman Igulasiˆ chikiidaa. Aygaxsix amakun isuĝin adangin likum, tayaĝun aˆtakun, agiitingin chigdangin quhmalix, agiitingin chigdangin qaxchaxsix txidin isuˆsiˆtalix asam kugan alix aˆtakun ukuugiim, angayax iqyaam adan txin aygaxnaˆ. Txin aygaxtikuˆ amakun tayaĝun agalaan txidix aygaxtxangin. Malix tayaĝuˆ txin nuguun asˆahdalix iqyaam adan idgiĝitaqalinaˆ. Malix iqyaan nulix kumsilix alaĝum ilan ikitxadaagiim, ilan angalix txin iqyaĝihnaˆ. Iqyaĝilix sadikuutxan aĝaagiim, alakum iqyan txin nuuĝin

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The next day they went out to hunt seal. When they had landed at the rookery, Igulasix's brother-in-law set out with all his spears. Approaching the seals he saw that they were men, some in light kamleikas, some in dark ones, pretending to be seals there on the reef, so he quickly took off toward his bidarka. The men took off after him, but whenever a man reached him he killed him and began to run on again toward his bidarka. Reaching his bidarka he picked it up, put it into the sea, climbed into it and paddled away. When he had paddled way far out he turned his head and saw that some bidarkas

maayuxtakun ukulix, angamdan haasikin sayumixtalix iqyaan ikutxadaagiim, iqyan adaam aganangin tayagungin ugulumixtalix asxadguqadaagiim txin iqyagihnax.

Malix aman chikiidaan agacha txin asxayachxixtakux aqataqalinax. Alakum aman chikiidaan amaatxanulux ukuugiim ngaan tununax: "Igulasix, inaqamin ting asxayachxixtakuxtxin! Txin uguluungan ii?" ngaan iisadaqalikuu nawa. Malix iqyax adaatxaam agaguun tayaguu ugululix asxahdalix iqyagiqalinax.

Malix amakun iqyan ilikiigiim chiiluungin, chikiidaam adan uyalix nuqadaagiim, ilan tunulakan asix tanaanuqalinax. Malix tanadix nulix kugan an-

were about to reach him. Stroking with his paddle on one side he turned his bidarka around, speared to death the men in the bidarkas that came close to him, the one after the other, and again paddled away.

So he understood that it was his brother-in-law who tried to get him killed. When he turned his head he saw him not far off and said to him: "Igulasiχ, it is you who are trying to get me killed! Shall I spear you?" Whenever a bidarka came close to him he killed the man with his spear and so paddled along.

When the bidarkas turned back from him, he went back to his brother-

ĝaĝiqalinax aχtakux iĝanayii.

in-law and without a word began heading back home together with him. Reaching their village they began to live in it, so the story goes.

UĝDIGDANG

Uĝdigdang malgakum qaĝanaasax maagusalidanax axtakux. Malix qaĝanaasaguum tayaĝum ngiin tunuxtadanax: "Asxaxtagalikuqing-ngaan qaĝanaasadaangan aĝnaqing", iistadanax. "Malix asxaguung chaayaking kayux qaĝanan: uluudax quhmax akungax qaxchax iliming axsix agisang adugan nagan ting aĝiimchi aĝnaxtxichi", tayaĝuum ngiin iistadanax. Malix Uĝdigdang asxaangan amakun maayun ixtaqagan usungin ngaan angaalalix agisagan adugan ilan axsxaqax.

Amaligan axsxaqagan agalaan galax iqyax imgaĝiikin ayugnax axtakux. Im-

UĜDIGDANG

There was a man called Uĝdigdang who always had celebrations. Whenever he had a celebration he used to say to the people: "Even when I am dead I shall have celebrations. So when I die, you shall lay me in the cave of my hill putting with me my drum and paints: red, white, yellow, and black", he used to say to his men. So when Uĝdigdang died, he was laid in the cave of his hill together with all the things he had said.

After he had been put there, two bidarkas went out to angle for fish. Having angled they said:

gaqadaamdix, "Aman Uĝdigdang adalunaĝulux amasukuχ taĝalgaaχta" iistalix, amaan adum sadan aĝaqadaamdix tunuχtaqalinax: "Uĝdigdang, asχaχtagalikuχtxin-ngaan qaĝanaasadaamin aĝnaχtxin iistadanaχtxin, txin ukuχtaaĝin waaĝakun" iisanax amakux tayaĝux. Iisakux adum nagan aman Uĝdigdang "Aang" iisaqadaagiim, sagimaĝiin amakun qaĝanan ngaan aluχtaasalix aduum nagaan kuuĝalix agisaam kangan aĝakuχ ukuχtanax. Malix aman Uĝdigdang chaayakin tugalix unuuxsix aχakuχ ukuχtaqalinax amakux iqyam tayaĝukix.

Aman Uĝdigdang aduum ilan qangukuχ-ngaan, amakux iqyax tanamdix adan uyalix nuqadaamdix, Uĝdigdang adalu-

"Let's test whether Ugdigdang told the truth", and having come outside the cave they said: "Ugdigdang, you used to say that even when you were dead you were going to have celebrations; we have come to see you." Inside the cave Ugdigdang said "hello", and then they saw him appearing on the top of his hill with his face painted with those paints. And the two bidarka men got to see Ugdigdang dancing, beating his drum and singing.

When Ugdigdang had entered into into his cave, the two men went back to their village and said that Ugdigdang had told the truth. And all

naĝulux aχtalix iistaqalinax. Malix amaan tanadgusim anĝaĝigan usuu angaliχ aqaguun Uĝdigdang aχanaa ukuχtaaĝin txidin qungatxadaamchi quyunan.

Angaliχ aqakuχ-ngaan amaan tanadgusim anĝaĝigan usuu niĝalam ilan Uĝdigdang agisagan adan uyanan. Amaan adum sadaa nuqadaamchi tununan: "Uĝdigdang, asχaχtagalikuχtxin-ngaan qaĝanaasadaamin aĝnaχtxin iistadanaχtxin, txin ukuχtaaĝin waaĝakun", iisanan amakun niĝalam anĝaĝingin. Malix aman Uĝdigdang chaayakin suχtalix aduum nagaan itxadaagiim, unuuxsix agisaan kangaqadaagiim aχaqalinaχ. Malix aman Uĝdigdang unuuxsix aχalix agisaam kugan aygaxsmilikum agisaa

the people of the village made preparations to see Uĝdigdang dancing the next day, and went to bed.

The next day all the people of the village went in a baidar to Uĝdigdang's hill. Having come outside the cave they said: "Uĝdigdang, you used to say that even when you were dead you were going to have celebrations; we have come to see you." And Uĝdigdang came forth from his cave with his drum and, singing, having got to the top of his hill began to dance. And the people in the baidar saw that Uĝdigdang was walking on his hill singing and dancing until the hill moved.

yaagikuŷ ukuŷtaqalinan amakun niĝalam anĝaĝingin. Aman Uĝdigdang niĝalaŷ tanam chidaĝa nukuŷ ukuŷtaqaliigiim angunasix unuuxsix chaayakin tugalix agisaan kitalix amaan niĝalam kugan chatmilix, amakun tanadgusim anĝaĝigan usuu asŷahnaŷ aŷtakuŷ.

Malix Uĝdigdang tanadgusiim anĝaĝingin asŷatxadaagiim inaqaadaam tanaam kugan anĝaĝiqalinaŷ aŷtakuŷ.

When Ugdigdang saw that the baidar came to the shore, he sang and beat his drum mightily, kicked his hill upon the baidar and killed all the people of the village.

So, having killed the people of his village, Ugdigdang began to live alone by himself in his place.

LUUNG

Luung Chungsun tanaxtakum ayagaa asxalix asxinuun agachiidaa asix ulaam ilan angaĝiqalinax. Aman asxinuu Aglagam tukugan ayagaxtakaaĝan adagan ilaan ayadachxiqaliqaa. Aman Luung asxinuun aĝlakax, Aglagam tukugan taangagan usungin amgiĝnalĝiqaa.

Malix aman Luung taangax ngaan aĝalakan taangaatuqalinax. Aglagam tukugan inaqaam niĝalaĝilix tanaa nuqadaagiim asxinuu ilaan ayaqaliiĝutaqaa. Asxinuu ilaan ayalgagalikum tunulakax-ngaan, asxinugan ngaan tunuqaa: "Qanang! ting axsix isxanaming taangam nuuĝa idĝusaxtxin" ngaan iistaqaliqaa. Malix aman

LUUNG

Luung lived in Chungsun,[1] but his wife died and he began to live in his house with only his daughter. The chief of Aglagax wanted to marry his daughter and began to send wooers to him. Luung did not give his daughter, and the chief of Aglagax put guards at all his sources of freshwater.

Getting no water Luung began to be thirsty. The chief of Aglagax came himself in a baidar to his place and asked for his daughter. Luung did not say anything, but his daughter said to him: "Well, give me in

asxinuun aĝnax̂.

Malix Aglagam tukuu aman ayagax̂ sulix tanaan nuusaqadaagiim qawam chuqagan qakadguu uliixsilix aluux̂ta maayuusaqaa. Malix aman chuqam qakadguu alulix uliigix inatikux̂. Ugii amakux uliigix chuqadaagiim anim ilan igluĝiiĝlikum uliikix taanganaĝulux. Kayux an'gix̂ aluux̂ta ngaan aqaa ugigan. Angix̂ igiim ax̂sxaangan txin aasanatalix chigdax̂ alulix inatikux̂ aman ayagax̂. Aman ugii chigdaan chuqadaagiim txin silax̂six amakux uliikin chulix txin usxadaqadaagiim, anim adan uyalix igluxsix chuyukin taangam ilan ax̂taaĝlikum, chigdagan alugan ilingiin taangax̂ iluuĝaqaayulux. Ulaan nuqadaagiim

exchange for a drink of water." So he gave his daughter to the chief.

The chief of Aglagaχ took the woman home and had her sew boots of some very dry sea lion gullet. She finished a pair of boots. Her husband put them on and waded in a lake but his boots didn't let water. The husband also gave her gut to sew. In a hurry she finished sewing a kamleika. Her husband put it on and tied the strings, put on his boots and tied the thongs, went wading in the lake and kept his arms in the water, but no water came in through the seams of his kamleika. When he came home he sent a man to Chungsun to

aman Luung txin iĝatalakan taangaaxta ngaan iilaaxta tayaĝux Chungsun adan uyachxinax.

Malix aman Luung tanaam kugan alix aqadaagiim Chalukax tanaadaaĝan txin aygaxnax. Chalukax nukum anĝaĝigan usuu Ugludam kugan alix qasixtakun axsaasalix, aanum udaa adaxsix qaqadaagiim ulam ilaan sadaaĝakum, Kanaaĝim alitxuu aalisim ilan tikalixtakux ukuugiim, Ilignam adan txin aygaxnax. Txin idgixtikux sadgasxaqaliqax. Sadgasxalix sisxim nuuĝigan adan aĝakum, txin atxilix alikalinax. Alikalikux nulgalix sulgaqadaangan chiiluulaqax. Chalukax nuulakux, Kanaaĝim tukugan tahlaxtakaaĝan sukan

tell Luung to drink water without fear.

After Luung had stayed for a while at his place, he set out (on foot) to visit Chalukaʔ. When he arrived there he learned that all the people were in Ugludaʔ storing food, and ate a dried sockeye that he fried. When he came out of the house he saw that a Konyag war-party was landing in the harbor, and he took off for Ilignaʔ Bay. He ran but began to be overtaken. When he got to the east side of the isthmus he stopped and began to vomit. While vomiting he was caught and taken back. Back at Chalukaʔ, the Konyag

qagaanuusaqaa aʔtakuʔ. Kanaaĝim tukugan tanaan nuusaqadaagiim unanaʔtaqaliqaa. Malix aman Kanaaĝim tukuu aman unanaan txin qachʔiqadaguun, iqyaan ngaan aʔsatachʔilix, sax anguʔ igdakaʔ iqyaam ilan ngaan aʔchʔiqadaguum, ayugdanaʔ.

Angaliʔ aqakuʔ-ngaan ayugiiĝan maayuqaliiĝutaangan, iqyaa ngaan aʔsasxan ayuxchʔikuu amaan unanagan. Ayugiingan adan uyanagan adan txin aygaxtxaa aʔtakuʔ. Aygaxsmilikum aman aĝnakaan tanĝiʔ nuqaliʔtakuʔ ukuʔtalix ilaan txin aĝuhnaʔ. Iqyaam ilaan igaaĝan maayukum utikuʔ ukuʔtaqaa. Akuuĝaqadaagiim iqyaan sayuqadaagiim anguuĝan maayuqaliingan, adan guchikaliqaa

chief took him as a slave and went east with him. Having brought him home the chief made him his cook. He used to go out after having had his cook feed him, make his bidarka ready for him and put in it a parka, a stone-lamp and a fire-drill.

One day he was going out again, the cook made his bidarka ready and helped him to set out. When he had left, the cook walked off toward the place where he was going. On his way he saw his master reaching an islet and hid himself. He saw him tipping over while ready to go out of the bidarka. When the master had come ashore, pulled up his bidarka and

aχtakuχ. Guchixsix aman tanĝiχ nuqadaagiim ilaan txin aĝutakan ukuχtakuu anguχtakuχ. Ukuχtaagiim adan txin idgiĝisxan nukan asχatxaa amaan Luung. Asχatxadaagiim iqyaa igiim iqyaasakanaan qagaagan Alaxsxim chidaĝa naanuqaliqaa. Malix Kanaaĝim iqyaa iqyaχtalix tanaan Chungsun nunaχ.

Tanaan nuqagan agalaan Aglagam kugan ayagam ukuqatuu malgaqaχ qiigakum Chungsun idalugan kadan anĝaĝim unguchii ukuχtaagiim Aglagam tukugan ngaan ichχinaχ. Amaan tukum igiim ilgaangan chachχuum angtan amgaadam agalugan ilaa aχtadanaan agachiidaa suqadaagiim adan txin aygaxtxaa. Malix aman anĝaĝiχ nuqalikum Tudĝuusim tukuu aχtakuχ, ta-

was ready to warm himself over his stone lamp, he began to swim over to him. Having reached the islet, hiding himself he watched him warming himself. Then he ran at him and killed him, Luung did. Then he took his bidarka for himself and started to go westward along the mainland. So in the Konyag bidarka he reached his settlement Chungsun.

Some time after that a certain far-sighted woman in Aglagaχ who was gathering grass saw a person sitting on the point of Chungsun cape and sent to tell the chief of Aglagaχ. The chief, taking with him only the piece of walrus tusk he used to have

yaĝutxin chngatunaaχchχilix saam ilikin chakin ingsiχtalix tayaĝutxin ukuχtalix unguchiχtakuχ, agalaan nuqadaagiim aman amgaadam agalugan ilaa tanigan kugan ngaan tugamixtaasaqalinaχ. Kayux aman Tudĝuusim tukuu umĝisiisiin suχtaχtakum sakin ungatxadaagiim, aman Aglagam tukuu chuhnilix asχatxadaagiim iganam kangaan anuusanaχ aχtakuχ. Malix aman Tudĝuusim tukuu tanaam adan chiiluqalinaχ. Aaliisiχ nuguum ilan saĝalix taniin uĝayaχtalix tanaam adan uyaqalinaχ.

Aglagam tukuu asχatakuχ aχsaalalix tanaan nuguun asχasxaaĝan amgiχsxaqaliqaχ. Malix aman Tudĝuusim tukuu asχasxaduukanaan aqatalix tayaĝutxin

at the end of his belt, set out toward him. Reaching the person, who was the chief of Tudĝuusix̂, sitting with his hands withdrawn inside his parka watching his men hunting sea-otter, he came up behind him and began to beat him on his forehead with that piece of walrus tusk. The chief of Tudĝuusix̂, however, was holding his carving knife and cut his parka, stabbed the chief of Aglagax̂ to death and threw him down from the top of the cliff. Then the chief of Tudĝuusix̂ started back toward his village. When he reached a harbor he spent the night there and doctored his forehead, on his

asix tanaan nuxtalix maayutxin suqadaagiim Udax igiim tanaasanax.

Tanaan isxanaxtakux axsaalalix Aglagam kugaan iqyan adan uyaqaa. Malix amakun Aglagam tayaĝungin aman tukum tanadgusigan adangaan sakaaĝalix aman tukux asxatxadaamdin tayaĝugan usungin asxatxadaamdin, chiilulix Aglagax nulix kugan angaĝiqalinan axtakun iĝanayii.

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1) A former village on the southwestern tip of Umnak Island. Of the villages of Umnak mentioned in this story the only inhabited one in 1910 was Chalukax: Nikolski.

way home.

It being learned that he had killed the chief of Aglagaχ, he began to be watched so that he could be killed when he came home. So, knowing that he would be killed, the chief of Tudĝuusiχ with his men just came home to take his things and then settled in Udaχ.

It being learned that he had changed his village, bidarkas went out from Aglagaχ toward him. The Aglagaχ men, coming down from the land side of the chief's village, killed the chief and all of his men. Then they returned to Aglagaχ and continued to live there..

QATXAYKUSAX̂

Qagamilan tukuu Qatxaykusax̂ malgaqax̂. Angalim ulanagan tamadaga algam ulugan tagadagan qangax̂taa kayux ug̃naasaa qaqax̂talix ang̃ag̃iqalinax̂.

Tanax̂ Angunam tayag̃ungin kayux tayag̃ux̂taqalinax̂. Malix anag̃ix̂ anuxtanaan tanaam kugan maasaguunulux Tanax̂ Angunam kugaan uyadachx̂inax̂.

Kayux asxinug̃inax̂ ax̂takux̂. Malix aman asxinuun angunaa aqaangan, tanaam slugan ugilg̃iqadaagiim tanadgusiim amtigan kangan ulag̃ichx̂inax̂.

Algam uluu qaatuqadaguum tayag̃uum ilangin imgax̂chx̂ilix qax̂ qadanax̂.

QATXAYKUSAX̂

There was a chief of Kagamil by the name of Qatxaykusax̂. Every morning he used to have warm cooked fresh animal meat.

The men of Chuginadak also became his bondsmen. Anything that he wanted that was lacking on his own island he had brought from Chuginadak.

He also had a daughter. When she had grown up he gave her in marriage within his island and had a house built for her on the highest spot of his village.

When he got tired of eating animal meat, he would have some of his men go

Ulaĝan tayaĝungin kayux Kigalĝan tayaĝungin taangam angunaa qadalakaĝin Qagamilan tayaĝungin taangam angunaa qadakun anuxtaasalix inaqamdin imdin iistalix, Qagamilan tayaĝungin taĝaaĝin Qutxaykusam adan uyanan. Malix aman Qatxaykusaχ iqyan tanaan nuungin Tanaχ Angunam tayaĝungin uyachχinaχ.

Malix Qatxaykusaχ amakun iqyan amaχuuχtan maayuusanaχ. Aaliisiim sadan angadangin aĝachχiqadaagiim iqyaĝitachχiqangin. Malix amakun Qagamilan tayaĝungin kayux Tanaχ Angunam tayaĝungin txidin iqyaĝisix amaatxan aĝalakaĝin anĝingin inaqalinan. Aχtagalikun txidix atxilakan iqyaĝilikun tataam anĝingin aqalix, amakun taya-

angling and then he would eat fish.

The men of Uliaga and of Carlisle did not use to drink much water but discussed the fact that the men of Kagamil used to drink lots of water and went to Qatxaykusaχ to test the men of Kagamil. When the bidarkas arrived in his village, Qatxaykusaχ sent for the men of Chuginadak.

Then Qatxaykusaχ made those bidarkas ready for a race. He had them lined up outside his harbor and ordered them to start paddling. The men from Kagamil and Chuginadak had not gone far when their breaths began to get short. Nevertheless they continued paddling and their breath came to them again, where-

ĝum taangaqatunginulux akayum utma nulakaĝin anĝingin inalix, Qagamilan tayaĝungin iĝukin kayux ukuχtaqadakin Aduga χ nuqangin aχtakun. Amakun Ulaĝan tayaĝungin kayux Kigalĝan tayaĝungin amakun Qagamilan tayaĝungin ukuχtaqadalix chiilunan. Kayux amakun Aduga χ nulaaĝanan agitaasadin achiĝiiĝlilix tataam akayulix tanachi nunan.

Ingakun agaliin Qatxaykusa χ laĝiqalina χ. Malix Ulaĝan tayaĝungin kayux Kigalĝan tayaĝungin Qatxaykusa χ sugda χtalix Qatxaykusam tayaĝungin wa χ ngiin as χayaasaaĝin maayunan. Malix amakun Ulaĝan kayux Kigalĝan tayaĝungin amgaan Qagamilan nuqadaamdin, chaquxsin aguqadaamdin angalix akaa-

as the men who didn't drink much water had hardly reached the middle of the strait when their breath gave out, and the men from Kagamil left them behind and losing sight of them reached Aduga$\hat{x}$.[1] The men from Uliaga and Carlisle lost sight of the men from Kagamil and returned. Those who had reached Aduga$\hat{x}$ waited in vain for the other ones and crossed the strait back again to their island.

After that Qatxaykusa$\hat{x}$ had a son. The men of Uliaga and Carlisle envied him and prepared to kill his men with smoke. They went over to Kagamil at night, made sulfur balls and climbed up (to the village). Then they lighted

ĝanan. Akaaĝaqadaamdin amakun chaquxsin anilix ulam analuĝan nagingin itxidgulix amakun Qatxaykusam tayaĝugan usungin asx̂adgunan.

Angalix̂ aqakux̂-ngaan Qatxaykusax̂ tayaĝutxin achiĝiiĝliigiim anganax̂. Akaaĝakum ulam itangin ukux̂taqalinax̂. Ayux tanaam anĝaĝingin usungin asx̂ax̂tangin ukunax̂. Wax̂ ngiin asx̂adulax̂takun ax̂saasanax̂.*)

Malix naĝuun agachiidaa tayaĝux̂talix amgim tamadaga amgix̂chx̂idaqalinax̂. Malix laan angunaa aqaangan ngaan iqyax̂silix qanakalinax̂.

Qanikinga aqalix slachxisax̂ ulaalax̂taangan laan ayuxtachx̂ilix ukux̂taaĝan maayuqalinax̂. Malix laam iqyaa ina-

the sulfur balls and threw them into the entrance holes of the houses and killed all of Qatxaykusaχ's men.

When morning came, Qatxaykusaχ waiting in vain for his men finally went up (to the village). There he saw the houses all fallen in, and he found his people all dead. He understood that they had been killed with smoke.

So the only man he had left was his son-in-law whom he had keep watch every night. And when his son was grown up, he made a bidarka for him in the winter.

When spring came with fine weather, he prepared to send his son out and

qaam aʔsasix, igiqan aasxuʔ ngaan aguqatxin iqyagan angadan aʔsxan, qayatxuʔ aguqaan ngaan chuchʔikan, inaqaam chigdagan amʔakix ngaan silaʔsxan ayugiiʔta maayuusaqaa. Aaliisim ilaan amaatxan aĝalagaaʔta iistakan ayuxchʔiqaa. Malix aman Qatxaykusam laa ayukadaagiim aaliisim sadan saakuʔ chnaxtakuʔ adagan ukuʔtaqaliqaa.

Ukuʔtalikuun aman saakuʔ uĝulukuʔ ukuʔtaagiim, ayagaam-ngaan tunusaaĝan ulaam ilan qangunaʔ. Ulaam ilan ukaaĝaqadaagiim ayagaam-ngaan laam managin tunusaasalikum laan ilaam aĝasagiim ihnaʔ. Sadaaĝakum laan ukulakan achiĝilix angaliqalinaʔ.

Aman Qatxaykusam laa tanaan qichi-

look at him. He himself made his son's bidarka ready, put on it the spears and throwing-stick he had made for him, had him put on the wooden hat he had made, and he himself tied up the sleeves of his kamleika and made him ready to go out, telling him not to go far from the harbor. The son went out, and his father saw him chase a king eider outside the harbor.

He watched him until he had hit the eider, and then went inside his house to report to his wife. After going into his house he was telling his wife about how his son was doing, until he remembered him and went out. Outside he waited for his son the whole

lix tanaam nuuĝigan adan aĝakum aalax iqyax ukuχtaqalinaχ. Amakux iqyam tayaĝugan ukukix Qatxaykusam laa aχtakuχ aχsaasanax. Kayux angunalakaĝim iqyaĝiχtakuχ ukuχtakix suukin adan txidix iqyaĝihnax. Aman laχ amakux iqyax adaam uyaqalikux ukuugiim, ilikiin txin iqyaĝihnaχ. Amakux iqyax nulakakix, qaxchikaayuχ aqakuχ-ngaan Qatxaykusam aaliisigan sadan aĝakux, agitaasaa igiqaam kadaa iqitxadaagiim aman Qatxaykusam laa uĝulunaaĝlakaĝim ingahnaχ. Aman laχ iqyagan chidaĝan uχluudaχ achigikuu, amaalalix uhnaχ. Amakux iqyax txidix aasanatalix nukix aĝisxakum anĝidaqadaadaχtakuχ ukuqakix. Anĝaĝiyaaĝlikix aĝiisakix ilaan

day without seeing him.

Qatxaykusaχ's son went around his island to the east side, where he saw two bidarkas. Seeing him the two men understood that it was Qatxaykusaχ's son. Seeing the small one paddling they began to paddle to take him. When the boy saw them coming toward him, he paddled away from them. The two bidarkas did not reach him but when darkness came and they were outside Qatxaykusaχ's harbor, one of them took the point off of his spear and threw it, trying not to hit the boy. A dart falling next to his bidarka, the boy was frightened and overturned. The two hurried to him but when they got him up they found that

chiilunax.**)

Malix Qatxaykusax̂ laan amgiĝiiĝ-lilix txin saĝaninax̂. Angalix̂ aqakux̂-ngaan laan ilgaaĝan anuxtalix itikum aman laam iqyagan utaa aaliisiim sa-dan ukulix adan ayuxsix nunax̂. Aman laam asx̂ax̂taa nulix akuuĝaasaqadaa-giim, asx̂aasanaa ilgaaĝlikum asx̂aa-sanaa daĝan ukunaĝulux. Malix laan tanasaĝan maayuugiim asxinuun uya-chx̂inax̂, uyuun ukux̂taax̂ta iistakan. Malix aman ayagax̂ chugam tagadakix matanakin chuqadaagiim txin aygax-nax̂. Amtim kangaan kimiiĝan txin ay-gaxtikum nuuĝim chix̂taa ukux̂talix kugan tadakum, kitakix atax̂six ayu-nax̂. Kayux idmaĝinax̂ akum ayulix

his breath had almost ceased. After trying in vain to revive him, they left him and returned.

Qatxaykusaχ watched in vain for his son and went to sleep. The next day he went out to look for his son. Seeing his son's overturned bidarka outside his harbor he went out to it. Having got hold of his son and brought him ashore he searched for a cause of death but found nothing on him. When he was ready to bury his son he sent for his daughter, that she might see her brother. She put on a new sea-otter coat that she had and started to go down from the hill but stepping on a wet stone she saw, her feet slipped and

aman gudgiim anaĝ asix asĝanaĝ Qatxaykusam asxinuu.

Malix Qatxaykusaĝ laan agachiidaa tanasaĝan maayulaaĝanam asxinuun ama ilguun ama laan tanasaĝan maayuqalinaĝ. Laam-ngaan maayun aguĝtaqaam usungin kayux iqyaa asix taxsanaĝ. Kayux asxinuum maayugan usungin ngaan angaasalix kayux aman ilguun amalichĝiqadaagiim uĝnam nagan aĝchĝilix usungin aduum qalan taxsanaĝ.

Angaliĝ aqakuĝ-ngaan tanaan Qagamilan qichiiĝan ayugnaĝ Qatxaykusaĝ. Tanaam nuuĝii nukum aalax iqyax ukuĝtaqalinaĝ. Amakux iqyax laan asĝahnax aĝtakux anuxtaasalix, adakin uyalix atuukix igiqakix asĝatxakix. Ingaagan

she fell. And being pregnant, falling she died together with the one within her.

So Qatxaykusaχ, who was prepared to bury his son only, now had to bury his daughter and grandson and his son. His son he laid away with his bidarka and all the things he had made for him. He also put his daughter's things with her and his grandson, after having him cut out, he had laid in a cradle, and he deposited them all in the bottom of his cave.

The next morning Qatxaykusaχ went out to go around his island Kagamil. On the east side of his island he saw two bidarkas. Thinking that they were

tanaam adan uyalix tanaan nuqadaagiim ayuxtadalakan tanaam kugan aqalinaχ.

Malix laan an'gilakaadaasaliiĝlikum asχanaχ aχtakuχ. Asχakuχ naĝugan uĝnalĝikan taxsaqaa. Agalaan tataam asχanaχ aχtakuχ aman Qatxaykusam naĝuu.

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*) better: aχsaasaqangin.

**) better: chiiluqakix.

the ones who had killed his son, he went toward them and speared both of them to death. Then he went back to his settlement and began to live there without ever going out to sea.

He thought about his son until he died. Then his son-in-law put him in a basket and laid him away. Later in his turn Watxaykusax̂'s son-in-law died.

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1) A small island opposite the former village Aglagax̂ on Umnak Island.

KANGAX̂SIMAAX̂

Kangax̂simaax̂ angalix̂ aqaguun ayugdanax̂. Ayuxtalix angalikum algam iliiĝingin waaĝaasadanax̂. Amakun algam iliiĝingin waaĝaasadanatxin unachx̂iqadaguum, inaqaam ulaam anĝaĝigan ngiin udigasadaqalinax̂.

Angalix̂ aqakux̂-ngaan ayagaa an'gilakaadaqalinax̂, alqulix ugiin algan asx̂ahnaam ulungin waaĝaasalakaĝim iliiĝingin agachiidangin waaĝaasadalix anuxtaasaqalinax̂. "Kayux uyuning ama ilaasaning ting nux̂tadaqadakun" anuxtaasaqalinax̂. Malix ugii ayugikum aniqduun saĝaniqadaagiim, uuĝdusiiĝan iistalix, tahlaan aniqduun ukux̂taax̂ta, amangun

KANGAʔSIMAAʔ

Kangaʔsimaaʔ used to go out every morning. Having been out the whole day he would bring home only the entrails of animals. Having had them cooked he would distribute them to the members of the household.

One day his wife began to wonder why her husband did not bring home the meat but only the entrails of the animals he killed. "Nor do my brothers and relatives visit me anymore", she wondered. When her husband had left, she put her child to sleep, told her slave woman that she was going to gather moss and would not be away for

ayukaduukanaanulux ngaan iistalix, txin aygaxnax̂. Malix ugiim adan ayuxsaa-ganagan adan txin aygaxnax̂.

Tanadgusiim ilaan amaatxan a-gaagiim, iganam kangaan sakaadaa ukukum aman ugiin ala-gum achidan uyuum kinguu-gii asx̂asix chidigli-takux̂ uku-taqalinax̂. Malix ilaasatxin adaam uyagungin ugiim asx̂atxadaguum iliig̃ingin algam iliig̃ingin iistalix waag̃aasadax̂takungin ax̂saasalix iingun qidaqalinax̂. Iingun qidaag̃liigiim uug̃dum amnag̃uuyulux taxsaqadaagiim sulix igiig̃an txin aygaxnax̂. Tanaag̃aqadaagiim aniqduun sag̃ali-takux̂ chidag̃an txin quyunax̂. Ilaasatxin an'gilakaadaasalix angamilix angalinax̂.

a long time, and that she should look after the child, and set out in the direction her husband had gone.

At a distance from her village, looking down from the top of a cliff she saw her husband disemboweling on the beach her youngest brother whom he had killed. So she understood that when her relatives came to visit her, her husband used to kill them and bring their entrails home, calling them animal entrails, and she began to cry. After a while she gathered a small bit of moss and started on the way home. Back home she lay down alongside her child who was still sleeping. With her relatives in mind she lay there the whole day.

Angalikingan ugii waaĝakum igiim aqayaχtalakan angamilinaχ. Malix Kangaχsimaaχ waaĝaqadaagiim amakun algam idmaaygingin waaĝaasanatxin unachχiqadaagiim ulaam anĝaĝingin udigikum usungin chugalakan tununaχ: "Qasuuχsxin angaliisaaĝutananing chugalakaĝin." Iisakuχ ayagagan aniqduun suqadaagiim adan ikisxan ngaan tunuqaa: "Wa! qasuuqamin ngiin chugadusada!" Aman laan ugiim adan ikitxadaagiim ulaam ilaan isix, tanadgusiim adangan tanam sinigan ulaadaχ aqataqaam adan txin aygaxnaχ. Aman ulaadaχ nulix ilan qangulix amang anĝaĝiqalinaχ.

Angaliχ aqaangan Kangaχsimaaχ ayagaan ilgaaĝlilix, kayux ilgachχiiĝli-

In the evening when her husband came in, she remained lying without paying attention to him. When he had cooked the animal entrails he brought he divided them among his people but did not have enough for all of them and said: "The food I have spent the whole day getting is not sufficient." Then his wife took her child and threw it to him saying: "Here! add him to make your food supply sufficient!" Then she left her house and set out to an underground hut she knew behind the village. There she went in and began to live there.

When daylight came, Kangaʔsimaaʔ looked for his wife, and had her searched

lix ukulakan aĝiisanaχ. Malix aman aniqduχ Kangaχsimaaĝim anĝaĝinaχ tahlaχtanagan aniqduχtakan agitxaliqaa. Kayux angunaa aqalix sadaligan ayaaksalix angalidaqalinaχ. Adaa ayuxtalix saakun waaĝaasaguum itxaan saakum igungin ngaan waaĝaasadaqaa. Adagan ilaan ayugiiĝan maayuguum, amaanulakan tanadgusim angadan ayaaksaaχta iistakan ilaan ayugdaqaa. Kayux amaan tahlaam amaanuchχilagaaqaa ngaan iistaqadaguum ilikiin ayugdaqakix.

Adaa ayugiiĝutaagiim tanadgusiim angadan uχluudaqaliiĝutanaχ aman laχ. Iinutkaadaχ ukuχtaguum ingasix uχluudalix tanadgusiim adangan aĝaqalinaχ. Iinutkaadaχ ukuχtaqaliiĝutaagiim inga-

for, but did not find her and gave her up. So the child was brought up as her child by Kangaʔsimaaʔ's slave woman. When he grew up he used to play outside with his dart the whole day. When his father came back with king eiders he would bring him the fatty crests of their bills. Going out, his father would tell him to play with his dart just in the neighborhood of the village, and tell the slave woman not to let him go far away.

Once, when his father had gone out, the boy was again playing with his dart in the village. When he saw a hummock, he would shoot at it and hit it, and so he began to go beyond the

six uĝuluqadaagiim, adan uyalix nuqadaagiim, aman ayaaksaan ilgaqalinaχ.

Aman ayaaksaan ilgaaĝliigiim, aman iinutkaadaχ kumsikum ulaχ aĝahnaχ. Kayux aman ayaaksaan analuĝim angan chuchaxtakuχ ukuχtalix qidaqalinaχ. "Adang Kangaχsimaaχ nung ayaaksaχsiqaa!" iistalix qidalikuχ, amaan ulam nagaan tunulgaqaχ: "Ihdanulux, inaqamin qangulix suuqaan." Ngaan iilaagiim qangulix analuĝim utmaan aĝakuχ, anagan laan aχtanaa aχsaasakan, ayaaksaan suuĝan maayuqalikuχ adan txin aygaxsxan suqaa. Aman laan suqadaagiim qidaqalinaχ: "Aman Kangaχsimaaχ amaya uging, kayux adaan. Waya anaan ting", amaan laam ngaan iistaqalinaχ,

village. Seeing once again a hummock he shot and hit it and went there to look for his dart.

Having looked in vain for his dart he lifted up the hummock and discovered a house. Seeing his dart sticking in the side of the ladder he began to cry. "The dart that my father Kangaʔsimaaʔ made for me!" he said and cried until someone said to him from inside the house: "We never go out, come in and take it yourself." He entered and when he came half down the ladder his mother recognized him, and when he was about to take his dart, she stepped up to him and took hold of him. Then she began to cry, saying to her son: "Ka-

"Uyuning ilaasaning as̓adgulix usungin inahna̓x," laam ngaan iistalix laan ilaam ach̓iqadaagiim ulagan adan uyach̓ina̓x.

Malix aman Kanga̓xsimaa̓gim laa ulaan nuku̓x ana̓xtanagan qaa̓xta kalukam ulum qanga̓xtangin icha̓xtaa ngaan aqaa. Aman kaluka̓x igiim a̓xsxaangan suqadaagiim amaan ana̓xtanaam kamgigan ngaan utxiisalix kugan si̓xiqadaagiim ngaan tununa̓x: "Alqulix adang maqanging nung i̓xtadalakan ting agguna̓xtxin?" ngaan iisana̓x. Malix qalakan angaliqalina̓x. Kayux adaa waa̓gakum aqaya̓xtalakan kayux ulaam ilaan ilakan unguchiqalina̓x.

Kanga̓xsimaa̓x laam ngaan saakum igungin

ngaʔsimaaʔ, that's my husband and your father. I'm your mother. He has killed all my brothers and relatives," she said to him and having had him stay with her for a while she sent him home.

When Kangaʔsimaaʔ's son came home, his foster-mother gave him a dish with cooked meat. He took it, tipped and broke it on her head and said to her: "Why did you bring me up without telling me about what my father has done?" He did not eat the whole day and when his father came back, he paid no attention to him and remained sitting without leaving the house.

Kangaʔsimaaʔ, who had come home with king-eider bill-crests for his son,

waa̱aasalix ulaan nukum, laan unguchidalaka̱im unguchix̂takux̂ ukux̂taqalinax̂. Kayux amakun ngaan waa̱aasanatxin ngaan a̱ikuun suunganulux, tahlaam ngaan ahmatxaa: "Qanaligan alix angalilix waya?", iisanax̂. Iisakux̂ tahlagan ngaan tunuqaa: "Amáligan angaliqadaagiim tanaa̱akux̂ qaax̂ta kalukax̂ ngaan a̱ikung nung anuusalix kamging kugan six̂iqadaagiim qalakan angalikux̂," iisanax̂.

Angalix̂ ikukux̂-ngaan aman lax̂ txin quyuqadaagiim sa̱alakan adaan amgiqalinax̂. Malix aman kahngiitiim qiigagan sinigingin qamliin aqadaagiim txin quyukux̂ ukux̂talix txin sa̱aninaa achi̱iqaliqaa. Malix ulaam an̂a̱igan usungin txidin sa̱aninangin ax̂txadaagiim alaa-

saw his son sitting there as he had never done before. When he did not take the things he had brought for him, he asked his slave woman: "Where has he been today?" She replied: "He spent the day over there and when he came back I gave him a dish to eat, but he threw it at me and broke it on my head and has been eating nothing the whole day."

Having gone to bed in the evening, the boy kept awake and watched his father. He saw that his father went to bed putting his knife in the grass of his pillow, and waited for him to fall asleep. While all the people in the house were asleep,

saang aman qamliˆ sulix adaam kamgii iqihnaˆ. Aman anaˆtanaan asˆalagaaĝan anuxtakum, adaam manangin igiim iˆtanaĝulux anuxtaasalix tataam kamgii iqisix asˆahnaˆ.

Angaliˆ aqakuˆ-ngaan adaan kayux anaˆtaqaan atuukix taxsaqadaagiim, anaan uyalix tanaaĝaasanaˆ. Malix adaam iqyaa iqyaˆtalix kayux adaam maayungin maayuˆtalix anaan anĝaĝiyaˆtalix asix anĝaĝiqalinaˆ aˆtakuˆ.

he silently took the knife and cut off his father's head. He did not intend to kill his foster-mother but considering the fact that she had not told him what his father had done, he cut off her head as well.

The next day he laid away both his father and his foster-mother and then brought his own mother back to the village. Using his father's bidarka and other things to provide a living for his mother he began to live together with her.